THE MISSIONARY HERALD

AT HOME AND ABROAD

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The Missionary Herald

At Home and Abroad

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Vol. CXXXVII DECEMBER, 1941 No. 10

Our Cover

For our Christmas cover we use a rather familiar picture. It is that of some Anatolia College students, Girls' Department, taking part in a Christmas candle-lighting service.

This processional, formed on the main stairs of the Girls' building at Saloniki, Greece, took place before Greece was overrun by the Germans, Italians and Bulgarians, but we are assured that the Light of Life in both students and faculty is shining on in captive but unconquered Greece.

And as we enter upon what would ordinarily be a most depressing Christmas season, can we not take heart from every candle that has been lighted by the Spirit of Hope and Trust and Love in the breast of man everywhere? God is with us! God is with us!

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The Mid-west Meeting Is Multitudinous

By John R. Scotford

With an out-of-town registration of 675, the Mid-west Regional Meeting held in the First Central Church of Omaha, October 28–30, broke all records and assumed the proportions of a General Council gathering of not so many years ago. One of the speakers came on a cattle pass from Wyoming, which means that he rode in the caboose and watered the cows on the eastbound trip. John M. Phillips and the Omaha churches proved quite adequate to the occasion, while Howell Davies was undeniably happy.

The annual meeting of the Board of Home Missions was combined with the Mid-west gathering. The formal business of the Board was dispatched in half an hour but the presentation of its work held the center of the stage. Executive Vice-President William F. Frazier key-noted on his usual spiritual level while John R. Scotford discussed some of the practical ends towards which the Board is aiming.

Colorful presentations of particular fields were made by Rudolf Hertz on behalf of the not-vanishing Indian; by President Buell Gallagher on behalf of the discriminated-against Negro; by Pattie Lee Coghill on behalf of the thoroughly American Southeast; and by Superintendent Harry Johnson on behalf of the religious life of the West. He shared his time with Exhibit A in the person of Gayle Strickler, who went from Connecticut to a Wyoming parish the size of Connecticut; and Exhibit B in the person of Miss Marjorie Manley of Rock Springs, Wyoming, who did volunteer work in Student Summer Service last summer.

Victor Obenhaus not only spoke on "Life in the Highlands" but sang ballads and did folk dances with seven exceedingly attractive students from Pleasant Hill Academy, who almost stole the show. Duane Ogden of Eureka, Kansas told about the pastors' school at Sylvan Dale, Colorado, and Secretary Ernest M. Halliday made a plea for more adequate service to war camps.

To keep the meeting from becoming too one-sided, President Ernest Riggs spoke on Greece and Dr. Mary F. Cushman told of her eighteen years among the African witch doctors. The evenings were made memorable by Arthur Holt's quest for a new Christian crusade, Hugh Elmer Brown's inimitable enquiry into "How Big Is Your Church?" and

Roswell Barnes' discussion of the place of the church in the world today.

Music of unusual quality was presented by the choir of Doane College, the ensemble from Yankton College and the choir of the First Central Church. Noble S. Elderkin of Akron was the thought-provoking chaplain.

Next fall the Mid-west meeting will be held with the First Church of Moline, Illinois.

A Newspaper Man on Missions

Richard K. Morton, Religious Editor of the "Providence Journal," expresses his convictions after attending the New England Regional American Board Meeting at Springfield, Mass. We quote from his church page editorial in the "Providence Journal" of November 8

MISSIONS are carrying the light of the knowledge of the glory of God in the face of Jesus Christ to the world today.

If you had been among the hundreds of earnest church people, including many missionaries from the home and foreign fields, who gathered this week in this "convention city" of Springfield, Mass., for the 132nd meeting of the American Board of Commissioners for Foreign Missions, you would have felt this strongly. An enterprise of the Congregational Christian Church, it nevertheless reaches out to many creeds, races, and conditions of men throughout the world.

Are missions dull or unnecessary? Is there a power in them and a place for them in the life of the average churchman?

Unforgettable answers to these questions were to be found at these sessions of the Board with

The First Church tower and the Campanile of the Civic Center of Springfield suggest the spirit of a progressive city.

This church edifice was erected in 1819—and two years later the American Board held here its first of four annual meetings in Springfield.

The rooster surmounting the steeple has quite a history all its own.

These two men have a right to congratulate each other on the success of the Meeting at Springfield. "Jim" Walter, New England Secretary of the Missions Council and "Bill" McCormack, pastor of the First Church, deserve and have the gratitude of the 622 registered delegates from all over New England who gained the useful information and dynamic inspiration which the program made possible.

the New England Regional Committee of the Missions Council. God is not without His witnesses in the present age, and no modern prophet need cry out in despair that he alone stands for the things of God.

Missions are a mighty force within the Christian Church, truly making it an "undaunted community," as Dr. Fred Field Goodsell, executive vice-president calls it.

* * *

Bringing life and immortality to light, learning to the ignorant, friendship to the lonely, help to the bereft, and a gospel to the wandering, it has spread throughout the world, teaching the people, preaching the Gospel, building hospitals and schools, driving out evils and showing the way to a better manner of living. It enriches the present day, and builds for the future. Mission groups of many religious fellowships now benefit from its pioneering and coöperate in major tasks.

* * *

The story of missions is one of the most gripping and valuable in all the history of the churches.

What can you say, for instance, when you see quiet missionaries building in love for the future and for good will in this war-torn world? What does it mean to have the presence of a Zulu woman at a conference, two generations from primitive savagery, with a song in her heart and a story of redemption upon her lips? What can you say when Dr. Frank Laubach tells you of many murdering, thieving Moslem Moros in the Philippines utterly changed in life? What of the

South Sea natives given a new hope, and many of India shown the way out of the caste system?

What do you make of the look on the faces of those retiring missionaries at the meeting passing on the torch—eight of them with a total of over 400 years of service for their Lord? They passed on the torch in an impressive service, the strong young hands of Mrs. Walter C. Wynn of Providence gripping it with purpose and her voice ringing with eagerness to serve. As that torch passed from the enfeebled veterans to the sturdy recruits, while day was waning and soft little lights gleamed in a darkened sanctuary, something great had been symbolized.

Yes, there is something vital and eternal there; for, as Whittier wrote in "The Friend's Burial," "From scheme and creed the light goes out, the saintly fact survives. The blessed Master none can doubt revealed in holy lives."

For this cause, with this spirit of the Lord and with an unfaltering step, these servants of the faith go out to the missions of the Near East Africa and elsewhere, walk with the unconquerable Chinese as they transfer whole communities and universities out of the reach of the enemy, and battle disease, strife, and ignorance in difficult places. For this cause, His ambassadors train for peace and set their faces against evil in high places.

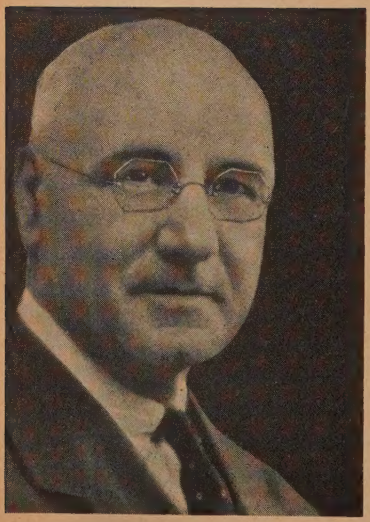
To this sort of life Rev. and Mrs. Walter C. Wynn of the Pond Street Baptist Church,

Mrs. Royal G. Whiting of Weston, Mass., Associate Director of our Council for Social Action, led "Hunger Luncheons" at both the Omaha and Springfield Regional Meetings in the interest of the Congregational Christian Committee for War Victims and Services.

This Committee is conducting a special campaign within our Fellowship for a "year of sacrificial giving" to share in meeting the opportunity of the hour.

For particulars write to her at 289 Fourth Avenue, New York City.

Secretary Tracy Strong of the World's Committee of the Y.M.C.A. (New York City) spoke in the First Church at Springfield, Wednesday afternoon, November 5th, to those who partook of the "Hunger Luncheon." He dwelt especially upon conditions in Europe.



Dr. Hugh Elmer Brown of Evanston, Ill., and president of the Board of Home Missions spoke at Omaha on the evening of October 29 on "How Big Is Your Church?", and also at the great banquet in the Springfield Auditorium, Tuesday evening, November 4, on the theme, "Now I Am for the Churches."

Dr. Brown said at Springfield that he was happy to come from the Middle West back to the land of the shad and the onions, of Calvin Coolidge and Mary Baker Eddy, and of indestructible deacons and little white churches on village greens.

As for Dr. Brown's view of the churches of today, "they are better than the old, and in the face of world trends are to become poorer but deeper and braver."

Providence, were commissioned in an impressive service for the Galangue Station in West Central Africa, among their colored brethren.

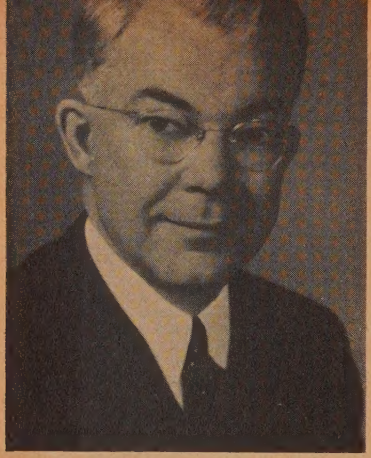
* * *

The answer to this challenge is in the keeping of the home churches, as Dr. Russell H. Stafford, president of the American Board, suggested. It means benefit to many creeds, races and peoples. The isolationism of a dimmed faith and a church localized to die is rebuked in the Book of Jonah as used by the preacher of the annual sermon, Rev. Charles S. Jones of Burlington, Vermont.

Central in the thought of this

There were at least two great emotional moments during the Meeting at Springfield: (1) the Passing of the Torch late Tuesday afternoon, November 4, by eight retiring veterans to eight missionary recruits; and (2) the Commissioning Service, Wednesday evening, the 5th.

Rev. Carl Heath Kopf (left) took a leading part in both services. He is seen here looking on while Secretary Mabel Emerson of the American Board hands commissions to Rev. and Mrs. Walter C. Wynn who are to be the missionaries in West Africa of his Mount Vernon Church in Boston.



Rev. Charles S. Jones of Burlington, Vt. preached the American Board Annual Meeting Sermon at Springfield. His subject was "Divine Strategy" and his main illustration the story of Jonah, "a pattern of unloving exclusiveness," an "effigy of the elect of God who flee from the divine summons," the "provocation which God's grace gives to the man who serves his personal pride," a "paradigm of the divine strategy in judgment and salvation."

Springfield meeting was the sufficiency of Jesus Christ, the possibility of changing human life, and a will to be undaunted and to serve in a darkened world. Here was the vital element in religion; burning, personal experience of God and yearning love for mankind.

This little candle of God, shining afar in devotion, will yet light the pathway of men to the eternal.

As the hundreds of delegates left the church in Springfield at the close of the first session of the New England Regional-American Board Meeting they knew they were "in for a great meeting." Dr. Russell Henry Stafford's thoughtful, stimulating address, some fine music, and Chaplain Conn's period of worship were an earnest of one of the best of spiritual feasts.

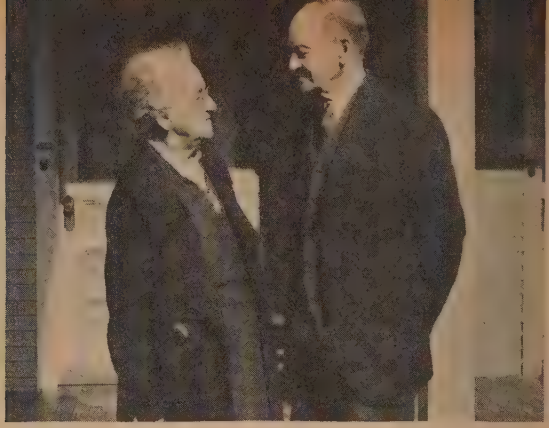
If every church centrally located in every association could hold such a meeting in the lifetime of an average church member, our Fellowship would find itself alive with purpose and zeal.

Is such an aim impracticable? If so, then the next best is carrying down to each local church the ideas, aims and hopes inspired at our Regional meetings.

Christmas Is International

ALTHOUGH Jesus was born in Bethlehem among the Jews, we are indebted to our Germanic ancestors for most of the customs with which we celebrate his birth. Christmas comes on December 25 because by then our ancestors were certain that the days were getting longer and the nights shorter, which they considered an excellent reason for a mighty feast. The use of the Christmas tree and many of our carols come from Germany. The giving of gifts is an oriental touch, while the name Santa Claus suggests that that estimable gentleman started his career on the shores of the Mediterranean. The English contribution is gastronomic and musical. Here in America our Christmas observances heark back to the customs of a dozen lands.

Some will say that Christmas with its promise of "peace on earth, good will among men" is a travesty in a world at war. The answer is simple. Wars will cease but Christmas will continue! Men will some day outgrow these spasms of colossal folly in which they slay one another, but the day will never come when the spirit of Jesus will cease to inspire us to give gifts to one another.



Christmas Mail for the Veterans of the Cross

As the years increase one's traffic with the postman grows less. Waiting for the mail is a chronic but often fruitless occupation for retired ministers. We know one dignified old gentleman who dearly loved the old *Congregationalist* because it came every week! In the homes of the aged a letter is likely to be an event.

The week before Christmas nearly 800 retired ministers and ministers' widows will be scanning the mail for a New York postmark. They know that they will not be forgotten, although there may be some question as to the size of the "remembrance."

Last year 791 special Christmas checks were sent to the regular state and national Ministerial Relief pensioners as well as to a number of emergency and marginal cases not in receipt of regular grants. The recipients lived in every state except Arkansas, South Carolina and Utah. California topped the list with 76 checks, which shows that retired ministers like sunshine. Massachusetts ranked second, Connecticut third, New York fourth and Illinois fifth. Seven checks went to Hawaii, two to Puerto Rico, three to Canada, five to England and one to Germany!

The money disbursed through the Christmas Fund goes into immediate and rapid circulation. It is put to many purposes. Let us hope that to every recipient it brings a bit of Christmas cheer, but it also pays the grocery bill, buys coal for the chilly days ahead, squares accounts with the doctor and occasionally provides much needed comforts such as new glasses for failing eyes. We

suspect that the recipients of these dollars are far more expert at making every penny do its duty than are the donors.

In addition to the Christmas checks, a portion of the Christmas Fund is retained and used to meet emergency appeals throughout the year. When a poorly paid minister lands in the hospital for an operation the Fund helps out. It is a cushion between our ministers and the calamities which befall them.

This year the first contribution to the Christmas Fund came from Sweden! One of the recipients of an Original Plan annuity wrote in midsummer that, as communications were difficult and might get worse, five dollars of his current check should be retained in this country and put in the Christmas Fund!

The Christmas Fund is essentially a means of expressing our appreciation for the ministers who have served our churches in other years. It is well that we as churches and as individuals should take thought for these aged saints during our most festive season. But our gifts also perform manifold works of mercy. From one point of view they are tokens; from another they are money remarkably well spent.

You may share in this Fund, either through your church or by sending a personal check to the **Christmas Fund, Board of Home Missions, 287 Fourth Avenue, New York, N. Y.** If you give the name of your church it will receive due credit.

For a Permanent Peace

By Mrs. Royal G. Whiting

MANY individuals and organizations are concerned with finding the bases of permanent peace when a new Armistice Day shall proclaim to a weary world that the end has come to the second World War.

The Christian churches everywhere must make this concern their daily prayer. Our people must study and work to build a world order consistent with Christian principles.

We have a particular obligation to prepare ourselves in this way. The foreign policy of a democracy is the product of the will of its people as interpreted and carried out by its government. Unless the citizens of the United States come to understand the causes of war and the sacrifices which we, as a nation, must make to create an international society in which all men everywhere can have justice and security, we shall be in danger of repeating the tragic mistakes of the last twenty years.

Because of the importance of this question to all church groups, "A Congregational Study of World Organization" is being initiated under the leadership of Prof. Robert Calhoun of the Yale Divinity School. Prof. Liston Pope, also of Yale, will act as secretary of the Study. Arrangements have been made with the Divinity School for the assistance of a senior student.

The International Relations Committee of the Council for Social Action is the link between

the leaders of this Study and the local churches. Every church in our fellowship should organize a working group to study the materials prepared and, in turn, make suggestions to the research group.

Under the leadership of the National Peace Conference, of which the Council for Social Action is a member organization, a nation-wide campaign for a study of World Government has been launched.

In each community in the United States there may be several groups carrying on this Study throughout the winter. Our Congregational Christian churches have a contribution to make toward this total effort. For we shall base our approach to the problem upon Christian principles of mercy, justice and freedom. The leaders of our Study will analyze and interpret Congregational thought and action as they affect international relations. The results of the Study will be presented to the General Council at its meeting in Hanover, New Hampshire next June.

What can you do?

Organize a World Order Working Group in your church.

Send for the preliminary packet of materials based on the November issue of *Social Action* which is a special reprint of the Foreign Policy Headline Book by Vera M. Dean, with an introduction by Prof. Calhoun.

Ask the Council for Social Action to send you further materials prepared by our own group of experts. If possible, enclose a contribution of 25c–$1.00, to assist in covering the costs of mimeographing and mailing.

For further information and for materials, please write to the Council for Social Action, 289 Fourth Avenue, New York City.

World Order Packet
35c, including postage

The November issue of *Social Action* (tentatively called "Building a New World") is a popular analysis of the plans already proposed for post-war reconstruction and the establishment of a system of international security, making clear the problems which must be solved if democracy is to be preserved throughout the world. A number of small maps show some of the most important changes in Europe's political organization. The usual rates for *Social Action* are not in effect for this particular issue, as it will contain 96 pages and will sell for 25 cents a single copy. However, all subscribers to *Social Action* will receive this as the November number. The quantity rates are as follows: 2-9 copies, 20 cents each; 10-24 copies, 15 cents each; 25 or more copies, 10c each.

Zuka, the Witch Doctor's Son

He stood in the pulpit, slender and calm, his dark face earnest. He was being ordained to the Christian ministry in Chikore, East Africa, where he is pastor of the church. His friends found it hard to believe that this was little Zuka, son of the much feared witch doctor, Hlekisana.

Zuka remembers well the day when his father told him and his four brothers that he wished them to go to school. Each boy had a different mother for the witch doctor possessed thirteen wives. Later his father singled Zuka out and said, "I want you to learn, but not to become a Christian, for by and by I wish you to be a great witch doctor."

Zuka went to school. Hungry for things to read, when the teacher had exhausted all other material he was given a New Testament in Chindau. He read the Gospels avidly in school, and as he tended his father's goats. The words sank deep into his heart. No *man* could make such things as the sun and the moon and stars, he thought, as he gazed into the heavens. No one, not even Mudzimu (the ancestral spirit) could do it. And so he came to a great decision. "The wise men who wrote the Bible," said Zuka to himself, "were inspired by God. I will be the servant of the great Creator instead of becoming a witch doctor."

His father was angry when Zuka was baptized a Christian, but the boy was allowed to continue in school at Mt. Silinda. Often he talked with his father about becoming a Christian. Slowly his ideals made headway. One day his father sent him a twin baby. None of his thirteen wives would care for the child because of their superstition about twins. But Zuka's father remembered that his son had told him he must not kill a twin. Before their death both Zuka's father and mother became Christians as did some of the other wives.

When Zuka finished at Mt. Silinda he went on to Lovedale Institute. Later he taught at Mt. Silinda and in other schools. After special Bible study he was appointed pastor of the Chikore church where his fine work led them to ask for his ordination. He was the fifth native minister to be ordained in the East Africa Mission.

While reading his statement of faith and answering questions before the ordaining council Zuka repeatedly stated the two cardinal principles of his Christian life: "A minister is not chosen to be a chief or a judge over the people of his parish but to be their servant and helper. God called me to do this work. It is always best to do God's will."

The work of many years was consummated in the hushed moment when this young Chindau knelt as the ministers laid their

Zuka talks with a missionary

Zuka's father

hands upon him. Sharing in the ordination were Frank T. Meacham, chairman of the Church Association; H. Dube, senior African minister; E. Pahla, Chindau pastor; John P. Dysart of Chikore, senior missionary; John S. Marsh of Mt. Silinda, superintendent of the churches; Rev. Dorothy Marsh and T. King, another Chindau pastor.

As Mr. King prayed that the nail-pierced hands of the Christ might be resting on Zuka's head, even as were theirs, the company remembered again Zuka as the little son of the witch doctor tending his goats on the hillside.

Following his ordination Pastor Hlekisana took twenty young people into the church and conducted a communion service. . . . Far back in the congregation, quietly happy and very proud, sat Emily, Zuka's wife, and the mother of his four little daughters. She, too, is a graduate of Mt. Silinda, and a classmate of Zuka's. Already she is playing the important part of the minister's wife.

The **AMERICAN BOARD YEAR BOOK** for 1942 is now ready. This handy book of reference contains a prayer calendar, postal addresses of all missionaries, helpful information of various sorts. Price 35 cents, single copy; three for a dollar.

Order from HARVEY L. MEEKEN, Agent, 14 Beacon St., Boston.

★ ★ ★

Some Children at Ellis Island

BOYS AND GIRLS OF AMERICA

By Mrs. Jennie F. Pratt, Our Worker at Ellis Island

CHARLOTTE's mother is a Christian, born in Austria. Her father is a Jew, born in Germany, a dentist by profession. He had a very good practice in Rome where Charlotte was born. Her little brother was born in Lisbon, Portugal. They went from Lisbon to South America and had to wait two years before they could enter the United States. Here they have relatives in New York City. The smaller child is three, frail and nervous. The mother is a saint, enduring all for love of her family.

They had much in days that are gone and are still proud, but one day the father whispered in my ear and asked if they could get some clothing, but he hoped it might be sent by parcel post so no one would know that it was cast-off clothing. We arranged for the clothing to come to them in a box.

Charlotte is in the Second Reader and can make sentences from words. She writes, draws, sews, sings and plays games. At first she was very reserved and refused to play with the others or to help anyone, especially the Chinese. Each day we have lessons. What kind of happiness do we seek for ourselves and for others? One day she said, "You talk just like our priest in Rome!"

Across the water from Ellis Island lies the Promised Land of human hope

I told her that in our great United States she would find many people who would help her in school and many who would become her playmates, but that she would have to give herself to others before they would be her friends. Today she almost cried because she was not able to take part in the school work or be in the school room. Charlotte can speak Italian, German, French, Spanish and is mastering English. Her great prayer is to be allowed to stay here in America. Her brother, a frail little fellow, is being taught how to play with games and toys and whenever the weather permits spends the day out on the playground. We have no trouble getting him to eat his meals for the fresh air does him so much good.

Gabriel has been with us four and a half months and had her twelfth birthday last week. She comes from Poland. Her father, mother, sister and herself were sent to Germany, where her father was put in a concentration camp. He is a Polish Jew and was formerly manager of an automobile salesroom in one of the cities in Poland. He is very nervous and has spent some time in our hospital. He cannot understand why Jehovah has taken everything away from him, but his wife, who is cheerful, says God is good to all and that they have much to live for. Yesterday she said she was in great need of clothing for her family. "I will wash, cut, mend, but give me something for my family so they will not look like tramps." Everything they needed was put into two large cartons, and that little bit of a woman washed and ironed and sewed until the garments look like those purchased on Fifth Avenue. I was glad to have her use my button box and my jewelry box to trim up some of the dresses for the girls and herself. Someone in New York had sent me a suit which was just the right size for the father.

Gabriel has been nicknamed Gaby by the Chinese boys. Now they will recite their English lesson for her. She teaches them a new game and they play it and are good friends. When she arrived she told me she had never dressed herself in her life. She looked so worried and helpless, for she had always had a maid to wait upon her. So one day, to avoid hurting her feelings, we had a lesson on how to take care of ourselves and stand on our own feet as all American children do. Then she looked up and said to me, "I must learn how to comb my hair and dress myself. Will you please tell my mother that the rich and the middle classes and the poor all do this?"

Today she is full of sunshine for she has found children that she had known in Poland whom she can mother. She said, "We have no trouble; these people have real problems."

Aside from the signs and the faces, this might be in America

Country Hospital—China Model

By Olga O. Robinson, R.N.

ONLY a dozen miles from Peking, close to the old South Gate of the city, stands the Tungchow Hospital. Its buildings are nondescript, the grounds dusty from the incessant traffic which rolls by on the road to Tientsin. The equipment could do with a lot of additions. For sixty troubled years the hospital has given medical service both to the people within the battered gray walls of the city and to dozens of market towns.

One day the wealthy elder of a nearby village, a towering man of sixty-odd, was admitted to the hospital groaning quietly with pain from one of the largest carbuncles ever seen in a region where tumors and abscesses, cysts and boils are allowed to grow to record-breaking size. The old man used both eyes and ears, and found that the doctors were busy preventing disease as well as curing it. After he returned home, completely cured and deeply grateful, many people from Huang Chia Chuang (the Huang family village) began to arrive at the Tungchow Hospital. Grandchildren came for vaccinations and for protection against diphtheria, old ladies almost blind from years of untreated trachoma wanted surgical relief, young women sought obstetrical care.

In Tungchow there is no municipal school health service, no school nurse. With a professional staff of only two doctors and five graduate nurses the Tungchow Hospital gives a complete physical examination to over a thousand students every year. As child-

Tungchow hospital is low and rambling

hood type tuberculosis is common, tuberculin tests are done on every student, followed by hundreds of fluoroscopies of the chest. The immunization routine with inoculations against smallpox and typhoid, scarlet fever and diphtheria involves innumerable Schick and Dick tests, with their follow-up readings. Defects are remedied whenever possible. It is infinitely easier to persuade a Chinese, be he grown or a child, to accept a series of uncomfortable inoculations than those who come to the out-patient departments of American hospitals!

Frequently someone asks, "What will happen to the hospitals in China if all the American doctors should be forced to leave?" No one can answer that question with authority. But Christian medical work is no more likely to disappear than is Christianity. Western medicine is now part of China's culture. It expresses the essential love which lies at the heart of Christianity. Hospitals will be ministering in Christ's spirit in China, a hundred years from now.

A distinguished physician once visited our Tungchow Hospital. He saw the thirty-odd in-patients, asked questions about the town and the school out-patient clinics, talked through an interpreter with patients and with nurses. He noticed the homemade gadgets which surround the modern American X-ray, which was given by the women of Ohio a few years ago. The kitchen interested him, the old carpenter and the clever tinsmith charmed him. As we left the great physician said, "Your work is worth doing; you and your co-workers are giving the people what they need. Medical work of quality is being done under difficult circumstances because your hearts are in your work."

"We are just married—and this is our love nest," announced this proud Georgia bridegroom

Georgia—Land of Opportunity

By William T. Scott, Superintendent of Georgia and Florida

POTENTIALLY Georgia is one of the richest states in the Union; practically she is one of the poorest. This is the conclusion of the Citizen's Fact Finding Movement representing seventeen state-wide organizations.

Georgia is the largest state east of the Mississippi. She has a thousand miles of coastline, two good harbors and many navigable rivers. If properly developed, her water power could grind all the grain grown in the United States and spin and weave all the cotton in the world. The average mean temperature ranges from 50 to 69 degrees, which gives a growing season varying from 179 days in the northern section of the state to 295 in the southern. Our western farmers will be interested to know that the rainfall is 49.3 inches.

Georgia has the largest forest area of any state and produces over half of our turpentine and rosin. Of the 52 known minerals, 44 are present in commercial quantities. The Biological Survey ranks her first in game possibilities. Her three million people are almost wholly native born. The ratio of 63.75 white to 36.25 Negro holds for both city and country—where two-thirds of her

people live. During the first thirty years of this century Georgia contributed ten thousand young people a year to the other states of the Union.

Yet Georgia suffers greatly from poverty. She leads the nation in acres of eroded farm lands. She uses commercial fertilizer on 97% of the acreage devoted to cotton. Her farm tenancy rate of 68 to 70% is second in the nation. In 1935 57.9% of her tenant farmers reported that they had moved within a year. With an average per capita income of $253 for the entire state, Georgia ranks 42nd in the nation. For the two-thirds of her people who are farmers the average per capita income is only $109. Many rural families have but $100 spendable income for the whole year.

Poverty breeds ignorance. Georgia ranks 43rd in literacy, with 11.9% of her adults unable to read and write. Only 40% of her children between five and seventeen are enrolled in school. Due to the depletion of the soil because of a one-crop system, Georgia ranks 42nd among the states in the proportion of her food which is produced within her borders.

Georgians are sick. Each year 360 people die of malaria. It is estimated that 4% of the whites and 25% of the Negroes contract syphilis at some time in their lives. Among the Georgia school children examined between 1920 and 1936 44% were infected with hookworms. Half of the white doctors are found in five counties, while 28 counties have no dentists and two have no physicians.

Williams Chapel was brought down from Anderson, S. C., and rebuilt near Waycross, Georgia

The Georgia Fact Finding Movement states, "There is urgent need that the churches concern themselves with programs to increase family income, increase home ownership, multiply sanitary facilities, provide a more adequate health program and increase the participation in community life of the rank and file of the people." Somehow the churches must obliterate the philosophy which argues that the propertyless whites and the Negroes would not be normal human beings even if they were well-fed, properly educated and permitted to become responsible citizens.

The 35 white Congregational Christian churches of Georgia are grouped in 16 pastoral units consisting of from one to five congregations. Our churches are scattered from the mountains of North Georgia to the flat lands and the long leaf pines of South Georgia and include almost every type of people, problem and opportunity which the state affords. The Central Church of Atlanta is our only urban congregation. Four of our churches serve mill-towns. Fredonia and Meansville are in substantial rural communities. Duncan's Creek is notable for the size of its

"Dinner on the grounds" is a popular feature of rural church life in Georgia

congregations and the vigor of its life. Most of the other churches are in small villages or the open country. Although "preaching Sunday" comes but once a month, they are lively centers of community life. Through them Malcolm Vernon White, Carl Parker, David Shepherd, Donald West, Samuel Penn, Nathaniel Long and others are giving themselves in service to Georgia.

Three summer conferences were held in Georgia in 1941. As the boys and girls have little money, these were run on a coöperative basis, which means that the young people paid their way with chickens, eggs, peaches, canned fruits, jellies, grits, hams, corn meal and other produce. One delegation of twenty rode nearly 300 miles on a school bus borrowed for the occasion. The young people in Student Summer Service fire the ambitions of many rural boys and girls to attend college, while Piedmont, under the direction of President Malcolm Boyd Dana, opens the door for an economical education.

Church finance in Georgia is difficult. Ministers are supported by the use of the "Lord's Acre"—which the congregation cultivates on behalf of the church—the "consecrated portion," Sunday milk, Sunday eggs, peppers, flowers and what-not. The perpetual problem is to keep young and able men in these pastorates. The same insecurity which sends young Georgians to other states affects the ministers. Actual want arising from low salaries plus the necessity of operating a car over many miles of rough roads, little opportunity for intellectual stimulation and the difficulty of securing a vacation at a reasonable cost lead many young men whose first love is the South to seek openings in other sections of the country. Home missionary grants help to make possible living salaries for competent pastors.

Georgia possesses natural wealth to be developed, a fine climate and a vigorous people. It is a land of opportunity.

On the steps of Liberty Chapel in North Georgia

Foreign Flashes

Writer Unnamed

An American Board missionary in "occupied China" writes: "Right now my chief contribution seems to be steadying the boat, steering a little occasionally, preparing life belts for each individual seaman and officer on the boat, arranging family rations, etc. The future weighs heavily upon the shoulders of many of our workers, especially those with growing families. We hope none will go to pieces in the face of uncertainties."

The Family Assists

Wai Hospital, India, serves suffering thousands, Christians, Hindus, Moslems and Jains. Conforming to Indian ways, it follows a custom that would make medical eyes in America pop out. Relatives come and feed the patients. They bring their bedding, cooking utensils, etc., and park them under the patient's bed! There is great need for a "dharmashalla," or separate building, where the relatives can stay, and cook, but not clutter up the hospital.

He Teaches Us Compassion

He was over 80, proud in his dire need. Once he had been a successful business man in Singapore. Now he was destitute in Foochow. He did not want "Christian teaching"! But one day, sick and dizzy, he came to the relief rice kitchen at the Woman's Bible School. Miss Martha Wiley looked at the dignified old face. She took five dollars and handed it to him. "Stay at home until you are stronger," she said. "Then the nurse will come and see you." Tears rolled down the old man's face as he looked at the bill. Then he replied simply, "Your Jesus teaches you compassion." A few days later he was dead. In his hand they found a short printed prayer which he had said over and over again. It read: "God forgive my sins and save my soul, for Jesus' sake."

Up Before the Milkman

Up at four o'clock in the morning. Cook, walk six miles to the fields, work under a hot tropical sun all day, walk back home at 6 p.m., cook. That is the daily program of the women in the Aruppukottai area of India. YET—after such a day—they gather around a smoky hurricane lantern to painfully study until eight or ten in the

evening. "I wonder how they keep awake" writes Miss Gertrude E. Chandler. "Something has aroused their imagination and nine of them have finished the Laubach first reader. Six of them have their one half cent coin in their hands to pay for the second reader."

And the Lama Said . . .

When Paul Sung of the Y.M.C.A. in Chungking made a remarkable trip into isolated Sikan with its mixture of Chinese and Tibetans, he met and talked with the highest Lama. "A good man, high souled, serene," was his description. The Lama said to Mr. Sung: "The difference between modern civilization and the viewpoint of the lamas is that the modern person admires the man who pushes his way to the top in any walk of life, while we admire the man who renounces the world. You worship the successful, we worship the saint."

"I Am Comforted"

A young Moro Christian, but two years ago a Moslem, is now a student in Silliman University, Dumaguete, P. I. Writing to his "spiritual father," Frank C. Laubach, now on furlough, he tells of his loneliness, fighting against temptations, and the persecutions of Marango friends because of his discipleship to Jesus. "Many times have I been tempted to tell them I was not baptized," he writes, "but I am comforted, for I have found a friend better than any human being, which is Jesus Christ."

A Light on Their Faces

In 1934 Ruth C. Cowles, R.N., of Johannesburg, South Africa, called "the spearhead on the fight against disease" by Government officials there, organized a few Bantu nurses into an Association affiliated with the South African Trained Nurses' Association. Now there are seven branches throughout the Union. Each sent delegates to a conference on problems met by all Bantu nurses. Every session opened with prayer. The conference culminated in a candlelight ceremony in which one hundred and fifty uniformed Bantu nurses marched to the front of a church, lighted candles from a big central taper, and retired. "I wish you could have seen the light on the faces of those girls as they stood waiting for the prayer of dedication" writes Miss Cowles.

Starting home from Sunday School at Albany, Maine —an unincorporated town

For the Small Sunday School

IMPROVING the program of the small Sunday school is one of our biggest opportunities in the field of Christian education. Such a Sunday school has a wide age range among its pupils, with only a few in any one group. There is only one room, or at most two, in which to meet. The room may be poorly arranged for teaching and worship, and equipment of all kinds is limited. Leaders are hard to get. The treasury is small. There is often a fondness for the familiar way of doing things. Tradition defies new ideas. Sometimes officers hold their positions too long because friends hesitate to suggest a change.

In the face of one or all of these problems a few people with vision, tact, and enthusiasm can make the small school big in purpose, in spirit, in outlook, and achievement. A small school can succeed if its leaders will plan and work together.

The small Sunday school has some very real advantages over a larger school. It has more unity. A fine family fellowship prevails among people of different ages. Teachers know their pupils. Parents and teachers are well acquainted. There is work for all. Many of our ablest pastors and lay men come from small churches where leadership and the desire to serve were developed because they were needed.

The minister of one of our smaller churches declares: "Every Sunday school I have ever seen would stand improving. We need to get outside, look our school over, and analyze it."

"*The Small Sunday School: Suggestions for Improving the Program*" is a 64-page booklet prepared by the Division of Christian Education which may be secured from the Pilgrim Press at 14 Beacon Street, Boston or 19 South LaSalle Street, Chicago, for twenty-five cents a copy.

It offers answers to the following questions: What are we trying to do in the Sunday school? How can we begin to improve our Sunday school? What preparation should be made for the Sunday session? How does a good teacher teach? How can we improve the worship service? What should be the relationship between Sunday school and the Sunday service of worship? How can the home and church work together?

Sunday School is over and he has both a book and a paper to take home!

Teaching with Film-Slides and Rats

THE Chinese say "One picture is worth a thousand words." Mr. and Mrs. Hugh W. Hubbard of Paotingfu have proved the truth of this old proverb by developing a film strip service for the North China Christian Rural Service Union. These films carry far and wide stories of the development of Christian home life, of how homes can be made beautiful with simple things, and illustrate the dangers of the common fly.

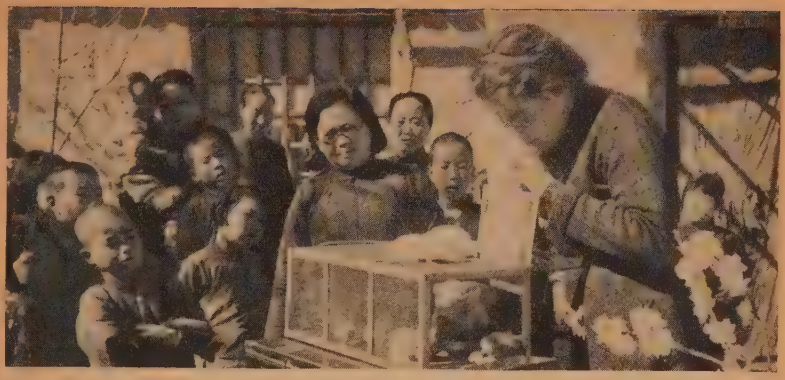
The Hubbards visit many ordinary Chinese homes with their camera. In each they photograph something beautiful—a bit of Chinese embroidery, delicate stalks of wheat growing in a flower pot, the prosaic leek artistically arranged in a vase on the window sill, a picture of Christ framed in a home-made scroll.

"No matter how poor the homes, there is always something meaningful in them," says Mrs. Hubbard. "Chinese characters on bright colored paper are highly decorative, and our people are continually making new designs with Christian mottoes and symbols."

Among the titles of the films on home making are: "The Children Help Decorate the Home"; "Trying to Keep Our Yards Clean"; "The Mid-Wives Class"; "What Can We Do to Help Older Brothers and Sisters Take Better Care of the Little Ones?"; and "Learning Health Habits Such As Brushing the Teeth."

The North China Christian Rural Service Union has about

The rats and their guardians ready to start on a trip



The rats on exhibition

20 of these film strips on various subjects, including the Life of Christ. One of the most popular consists of songs which the Chinese sing with great joy. If the Hubbards have to leave China "for the duration" it is planned to move both the production and distribution of the films to Cheeloo.

The Hubbards also use white rats to teach health. Miss Mary K. Russell of Cheeloo University has experimented with these animals until she has a performing troop that she carries around with her. From Paotingfu she and Mrs. Hubbard and young Wells Hubbard put on demonstrations in the surrounding villages, the rats riding in a box on the back of Wells' bicycle.

Three pairs of rats born at the same time were divided into three groups by Miss Russell. The first was fed only grain and salted vegetables. At the end of three months they were little runts and not very attractive. The second group was fed grains, including the common kaoliang, corn meal, fresh vegetables like cabbage, carrots and sweet potatoes. They continued in the pink of condition and were full of pep, with fine fur and bright eyes. The last group was given the diet of the well-to-do people in China—lots of pork, chestnuts, beans, white milled flour and no green vegetables. As a result they turned out small and lacking in ambition. By continuing the experiment through several generations Miss Russell has shown that the first group was normal for only two generations and then they died out. The second group went on from one to seven generations in fine fettle. The "poor little rich children" had no offspring at all!

This story, told in simple terms and illustrated by the lively but mute actors, makes a deep impression on the villages.

Greece Is Hungry but Valiant

Miss Ruth A. Parmelee

Miss Ruth A. Parmelee, M.D., reached Boston from starving Greece early in September. This little, blue-eyed doctor began work in 1914 under the American Board in the Near East, but since 1922 she has served in the American Women's Hospitals in Greece developing Greek Nurses' Training Schools and even writing lesson outlines and giving lectures in Greek. She was born in Turkey of missionary parents and speaks Armenian, Turkish and Greek. She is a graduate of Oberlin and the University of Illinois Medical School.

"The invaders were described as 'locusts' " she reports, "for in a short time the shops were emptied, the cloth factories were closed because of the lack of raw materials, the daily ration of bread, of very poor quality, had dropped to less than seven ounces per person, and most imported commodities, such as rice and sugar were not to be found. To procure even the home-grown vegetables became difficult. The Greek people are already suffering from famine conditions.

"In spite of their hunger and the humiliation of having the army they conquered in Albania placed over them, the Greeks are showing an endurance and self-control which are bound to keep Greece alive until the dawning of a better day.

"When our American Consul-General first applied to the German authorities for permits of departure from Greece for sixty or more Americans, no satisfaction was given. The battle of Crete had to be finished. It was hinted that we might be held as hostages to secure permits for the Germans in the U. S. A.,"

says Dr. Parmelee. "In the meantime Athens was taken over by the Italians and our permit to depart was referred to them by the Germans. This was finally granted on Wednesday, July 30, and we made a six-hour flight to Rome."

From Rome to Lisbon took ten hours. "We found ourselves in the capital of a neutral country, with abundance of good food, brightly lighted streets and freedom to breathe and think, as well as to express our thoughts, not to say anything of the opportunity to purchase American and British newspapers," comments Dr. Parmelee.

Dr. Parmelee's last months in Greece were exceedingly busy. In June 1940 preparations were made to evacuate the Children's Hospital outside Athens to the mountain of Pentili. When Italy invaded Greece on October 28 these plans were put into effect. Dr. Parmelee helped establish the hospital in its new quarters. In January she was called back to Athens where the Seventh Military Hospital was occupying the former Children's Hospital.

"Wounded soldiers came pouring in from the Albanian Front before there was enough linen, equipment, instruments or surgical dressings for a 700-bed hospital, to say nothing of facilities for bathing and delousing adult patients," says Dr. Parmelee. "With the exception of two graduates and a few practical nurses the nursing staff consisted of volunteers who have been trained by the Greek Red Cross."

Dr. Parmelee made two trips to the front in the line of duty as a member of the Administrative Committee appointed by the Greek War Relief Association to receive and allocate funds sent from the United States.

The invasion of Greece with the freezing of U. S. credits obliged the center to close at the height of its activity. The occupation hindered the work of American philanthropic organizations and crippled the projects of the Greek people.

A PHOTOGRAPHIC SALON OF RELIGIOUS ART

will be held in connection with the meeting of the General Council at Hanover, New Hampshire, June 23 30, 1942.

Pictures for exhibit are solicited from our entire constituency. They must be on mounts 16 x 20 in size and possess some religious significance. The exhibition will have four divisions—Groups, Action, Architectural and Pictorial.

For further information write to the secretary of the committee in charge, John R. Scotford, at 287 Fourth Avenue, New York City.

Camera News

By Dorothy P. Cushing

THE HOPE OF INDIA

This is Shanti, a child of South India, adopted by a missionary. She is an appealing example of what proper care and love will do.

Miss Gertrude E. Chandler of Aruppukottai, South India, tells of life in the villages where rude, unkempt little "savages" learn to sing, read and tell Bible stories with naïve charm after the Indian Christian teacher has had them in hand for a time.

She tells, too, of mothers who work hard in the fields every day. When the church bell rings on Sunday many of them return after three hours' labor to worship in the little white church even though it means the loss of a day's wages, pitifully small at the best.

Samuel, blind singer and drummer of South India shown with the village band which welcomed the missionaries to the village of Kakkalathur. He loves to teach his people the songs about Jesus. . . .

A village mother (below) ponders the problem of caring for her children, earning money and learning to read.

A DRAMATIC TALE!

Through 300 miles of country holding dangers from bandits and bombers, Miss Helen H. Smith of Ingtai, China, guided 110 students of the Orlinda Childs Pierce School (Wen-Shan) to Shaowu—and safety. They did 30 miles on foot the first day.

(Above) On the trek. Leading off is Mrs. Mary Buckhout McVey, only foreigner with Miss Smith.

They slept in strange places. At Nanping they were housed in the church of the Methodist mission. "You'd be surprised how comfortably you can live in a church building," says Miss Smith, now on furlough.

They ate when and where they could! . . .

The last lap of the journey was up the river by boat. Miss Smith went in a sampan. Below is one reason why missionaries leave home!! This sunny child amused the tired missionaries en route. Grandma was feeding her, and father and mother were poling the boat up front.

The full story of this trip, illustrated, may be secured from Miss M. D. Uline, American Board, for 10 cents.

What's Happening at Bricks

Up from the soil, back to the soil—such is the story of our missionary endeavors at Bricks, North Carolina. It began as a plantation, it climbed the rungs of the educational ladder to the height of a junior college and then descended to earth once more as an experimental center for the stimulation of better ways of rural living.

Bricks is the most accessible of our Negro institutions. Little more than half a day's drive south of Washington on the main highway to Charleston, South Carolina, and to Jacksonville, it is two miles south of the town of Enfield, nineteen miles north of the thriving but terribly flat city of Rocky Mount. The main line of the Coast Line passes by the property, with one train a day which can be persuaded to stop. The gateway to the grounds is well marked and visitors are decidedly welcome. And there is really much to see!

Bricks is a plantation of 1,100 acres along the banks of a small river. Some of the land is too wet for cultivation, some is used for a campus, and the remainder is divided into ten tenant farms. The soil is good, although, if there has been a recent rain, visitors will find the going quite muddy.

Mrs. Joseph K. Brick, of Plymouth Church, of Brooklyn in-

Home at a distance from Bricks from which the young people have come to the Short Term School

herited this property during the latter part of the last century. No one had prospered on it since the Civil War. Being a person of both conscience and imagination, Mrs. Brick gave the plantation to The American Missionary Association to be used for the advancement of the liberated slaves.

Elementary education was the obvious need of the Negroes of those days. Brick School (without the *s*, in contrast to the station, post office and community which have it) began with the spelling book, advanced to the high school level and for a few years functioned as a junior college. In 1933 it closed its doors from lack of funds on the one hand and because there appeared to be an abundance of schools offering the Negroes of North Carolina formal education on the college level on the other.

The passing of the college did not bring empty desolation to the campus at Bricks; rather have the activities and the population increased steadily. The boundaries of Edgecombe, Nash and Halifax counties converge near the Brick campus. With some help from the state and temporary assistance from The American Missionary Association they united to establish the Brick Tri-County High School to which four busses bring upwards of 400 young people daily and whose principal is a graduate of Harvard. After a period of free occupancy, the school is now paying rent for its quarters. Two of the dormitories have been taken over for a NYA residence center. More money is being spent and more young people are being educated on the Brick campus than ever before.

The most successful farmer at Bricks looks at his tobacco

Meanwhile Fred Brownlee and Ruth Morton, the directing heads of what had become The American Missionary Association Division of the Board of Home

Two students and the room which they beautified during the Short Term School

Missions, were seeking for ways in which Negro adults as well as young people could be given an education which would help them to earn for themselves a more adequate ration of daily bread and to order their lives so as to bring greater satisfaction to themselves and more progress to their communities. They sought to root this new training in the soil of rural North Carolina.

To this end the Brick Rural Life School was opened on July 1, 1936, without much of anything being said to anybody, under the leadership of Neill A. McLean, a graduate of Hampton and an experienced teacher of agriculture. Mr. McLean is a man of unfailing patience and consummate diplomacy who can illustrate the most abstruse points of both agriculture and economics with mirth-provoking stories. Observing Neill McLean in action is an object lesson in unobtrusive yet effective leadership.

The first concern of the Rural Life School has been with the tenants on the Brick farm. The futility was realized of placing an ignorant and untrained man on a forty acre farm with a good house, barn, out-buildings, implements, mules, cows and chickens, all to be paid for in forty years, and expect him—presto—to become a successful farmer. It has seemed best to continue the existing tenant system but on an educational five-year rotating basis. The object is to train the tenants so that they will be both disposed and prepared to become farm owners. This fall the first family will "graduate" on to land which it is purchasing for itself.

Each tenant family has a house, barn, and forty acres of land. All are required to till their land scientifically, fertilize the soil, comply with government restrictions, enter into community and national plans for soil erosion and reforestation and in

Rejuvenated tenant house on the Bricks farm

all other ways take their full share of social responsibility. They pay a fair rent, which is used for the expenses of the school. They are required to keep accounts of expenditures and receipts so as to get out of debt to "the man in town" and get started saving for their own farms. Mr. McLean audits these accounts, with suggestions for possible economies.

For the first time some of the farmers are growing their own wheat and having it milled into flour. The women are learning to grow kitchen gardens and are becoming expert in the canning of surplus vegetables and fruit. A garden club has inspired them to beautify their homes both within and without. Houses have been painted, sagging doorsteps repaired and the windows all have panes—in striking contrast to most tenant farms south of Richmond. The neighborhood has taken note, with the result that both houses and churches for miles around have been repaired, better farming methods introduced and new barns erected.

Debt has been a bogey dogging the steps of Southern farmers of both races. After much discussion a community credit union was established which now has over eighty members. It took a long time to pay for memberships costing five dollars, in twenty-five cent installments, but when at length some loans were made these Negro tenants felt like bankers! The thought of thrift was new to these people because the operation of the share-cropping system rendered saving impossible. Keeping books and figuring prices have made arithmetic live. The farmers have begun to see how much they were paying in interest to the landlord or merchant who "furnished" them with food on which to live until the harvest. One result of this increasing understanding of

practical economics was the establishment of a coöperative store on the Brick farm in the spring of 1940.

To enable the tenants and neighbors to "learn faster" and to extend the influence of the Brick experiment to more remote areas a Short Term School has been held for six weeks in January and February since 1938. The enrollment consists of approximately two dozen young people over eighteen years of age who live at least twelve miles from the school plus the tenants and their neighbors. Those from a distance live in the dormitory, doing all their own work, with lively competition in the decoration of their rooms.

The program of the school is informal but geared to practical problems. Among the questions considered are: What should the farmer get for his cotton, tobacco and peanuts? What might he grow which would be more profitable? How may he avoid the loan shark? How can he raise and market chickens and hogs successfully? How can a house be transformed into a home? How may meals be planned with a greater variety of foods or with the same food used in different ways? What is the value of beauty in form, arrangement and color in home-making? How may laundering be done with economy and efficiency? How may common sense be applied to buying at the store? How far should husbands and wives share in farming and homemaking as common enterprises? Consideration is also given to the bearing of children and the caring for them in body, mind and soul.

The Short Term School concerns itself with recreation and the deeper enjoyment of life. "We wonder at the stars and moon by night and at the sun by day. We wonder at the mystery of birth and life, of growth and death in plants, animals and human beings alike; we wonder at how nature got started, what keeps it going and to what end, if any, it continues. At times our hearts swell with gratitude for it all; again we are distressed and dismayed. We turn to the Bible for help and to other great books. We have ideas of our own which we have been afraid to tell others because we feared that they were 'different' but at the Short Term School we speak out freely."

Once some of the farm women raised the question as to why they could not have their own church service at Bricks in which, instead of constantly calling upon the Lord for a chance to go to some far-off heaven, they might enter into companionship with the Eternal in working toward a finer life on earth. The result has been the establishment of a Sunday afternoon service under the leadership of a socially-minded minister.

The Omaha Meeting Urges

THAT "every church conduct a self-study in the light of the following suggested methods of attaining our goals":

"1. We recognize that the minister is the channel to the interest and loyalty of the local church. We suggest that he commit himself without reserve through his leadership and preaching to the cause of sharing the Gospel.

"2. Our cause can be greatly strengthened through every member participation for which it is generally conceded a separate pledge for missions is advantageous.

"3. We feel keenly the desirability of a missionary committee in every church made up of leading laymen and women. It will be their serious responsibility to give guidance and direction to the total missionary interests of the church.

"4. Use the educational process to stimulate the missionary interests of every department of church life. We especially commend Dr. Arthur E. Holt's book, *Christian Roots of Democracy in America*, and Dr. Roswell Barnes' book, *The Christian Imperative*, and the other helps in the Missionary Education Movement series as well as our invaluable denominational literature. We feel strongly the value of Pledged Project Work for personalizing missions.

"5. We urge every church to plan carefully for at least one major missionary feature a year. It may well be the visit of a missionary to the parish for more than one address. It may be a missionary festival as conducted by our German churches. It may be a missionary institute or series of midweek programs through a month or six weeks. It may be for the ladies through dramatizing the Special Women's Gift, or for the men through a new Men's Fellowship emphasis.

"6. We feel it highly important that our churches adequately underwrite our denomination's special needs at the moment, such as, generous support to the General Council, and the Committee for War Victims and Services. We are convinced that such support will have the effect of stimulating giving generally and will not detract from our loyalty to the continuing work of our Boards.

"7. We are convinced that basic to a healthy support of our witness to the world is an undergirding of the financial program of the local church. We commend state and national organizations for their help and urge the churches to more careful and well planned financial campaigns of Christian Stewardship.

"8. Realizing the sore distress of millions on our globe who reach

out to the new day, we are determined that under God our faith will strive to match their need. With sincere confidence in our leaders and representatives, and recognizing that this is a day of great missionary opportunity for our fellowship, we search for the deepening of our own lives that we may be faithful in our witness for human brotherhood in the world."

Another Great Book

A REVIEW OF LATOURETTE'S "GREAT CENTURY"

By Hugh Vernon White

The Great Century by Kenneth Scott Latourette of Yale, (Harper and Brothers, Price $3.50) is volume four of Professor Latourette's "A History of the Expansion of Christianity." It brings the story down to 1914. The "great century" is, roughly, the nineteenth. Actually it is the period between the French Revolution and the first World War. The scope of this volume is limited to the development of Christianity in Europe and the United States during that time.

As had happened at least twice before in the history of Christianity a period of internal weakness and external reverses or difficulties was followed by a phenomenal advance of the faith. Political disturbances seemed to interrupt progress and the scepticism that so largely prevailed—even more than today—among educated men seemed to indicate a decline in the outreach and power of Christianity. Yet Professor Latourette affirms and demonstrates by overwhelming evidence that the Christian faith spread more widely and affected the life of men more deeply than ever before in history. This should give heart to those who today are fearful of the future.

A feature of this volume which will increase its value for Protestant readers is the full and appreciative treatment of Roman Catholic missions and of the course Catholicism has followed especially in our own country. It reveals the great vitality of the Roman Church on both sides of the Atlantic. In Europe the most visible expression of that vitality was the rise of many new congregations and movements for the propagation of the faith.

In the United States at the beginning of the century, Roman Catholics constituted a negligible minority. Until 1908 America was itself a mission area. During the latter part of the century great numbers of immigrants from the Catholic countries of Europe created a vast problem of shepherding and teaching. But with all this in 1914 the Roman Catholic Church emerged as the largest single religious body in the country. It had measurably succeeded in caring for its immigrants, had resisted their inclination to divide the Church according to

national lines and had asserted the supremacy of the hierarchy against "trusteeism," or the tendency in the new country to introduce lay control of local congregations. Yet in some ways even the Church of Rome was modified by the American environment.

It was the century of the greatest expansion of Protestantism. Missionary societies, with which we are now so familiar, arose first in Europe and the British Isles and then in the United States. Through these societies an unprecedented number of young men and women went out as missionaries. The Protestant form of Christianity was planted in practically every part of the world. The best values of Western culture were introduced along with the faith and the service of science, especially through medicine, was made available to the peoples of the earth.

Along with this world-wide outreach went a remarkable expansion and development of Christianity in the United States. This is really the main part of the story as here told. Later volumes will tell of the work of foreign missions.

Here we get the thrilling panorama of the growth of the Church in America. While settlement pressed westward, the various denominations pioneered and established churches, schools, and the ethical standards of Christianity. As a result America was Christianized as it was settled and, indeed, from the frontier itself came some of the most vigorous religious movements. The revivalism that had arisen in the eighteenth century became especially effective on the frontier.

At the same time missions among the Indians progressed despite all obstacles and discouragements and the Negro population, both before and after Emancipation, became Christian in increasing numbers. By far the greater part of the Negroes joined some branch of the Methodist or Baptist denomination. Most of the growth of Christianity among colored people was due to their own initiative and leaders.

Approximately the same proportion of the population of Indians, Negroes and Whites were enrolled as church members at the close of the period. It will be a matter of surprise to many to learn that the proportion of church members to the total population rose from five per cent of the beginning of this period to forty-three per cent in 1914.

As in previous volumes Dr. Latourette makes very illuminating comments on the way in which Christianity influenced and was influenced by its environment. He describes the way in which the Christianity of the United States differed significantly from the prevailing types in Europe and even in England. This American Christianity is shown to be a development of what he calls the "radical, Anglo-Saxon Protestantism, with its insistence upon a personal experience of God and its dream of seeing ideal Christian communities established, which had been prominent in colonial days and remained dominant throughout the nineteenth century" (p. 455).

Out of this type represented by Quakers, Baptists, Methodists, Congregationalists and Presbyterians came many movements such as abolition, temperance, and the social gospel representing the "activism" of American Protestantism.

It will be inspiring to Congregationalists to read in how many instances it was Congregational leaders who initiated such movements and activities. In a time when we are repenting of our lack of theological depth, and justly so, this volume should warn us that the very genius of our kind of Christianity is to be found in the inner reality of Christian experience to which it summons us and in the mandate it lays upon us to labor for the embodiment of its clear meanings in the common life.

"One Look Worth a Thousand Words"

By Arthur O. Rinden

WE have all heard the saying, "In one ear and out the other," but who ever heard anyone say, "In one eye and out the other?"

It is said that eighty-five per cent of what we learn comes by the sense of light. The percentage may have no scientific foundation, but it suggests a well known fact of experience.

We are not surprised to know that visual aids are very valuable in our mission work in China, where about eighty-five per cent of the people are illiterate—but is there any reason to believe that they are less usable in our own country? Let him who has doubts consider the sales of such magazines as *Life* and *Look*, *Click* and *Pic*—not to mention the attendance at the movies, or the fabulous amounts spent on advertising.

Yes, there is real reason to believe that "One look is worth a thousand words," as the Chinese proverb puts it.

Projected pictures have long been utilized in our Christian educational program. The mission boards have been particularly active in their use. Many can recall the use of "stereopticon slides" from the days of the carbide generator—which sometimes exploded! All are familiar with the large lantern slide projectors now used in so many of our churches. These have served a very useful purpose, and have paved the way for the new materials now available for our use.

Kodachrome the Thing, Now

No single development has done more to add to the attractiveness and effectiveness of projected pictures than the advent of natural color photography. It is both inexpensive and of much finer color quality than was ever possible with the old hand-colored 3¼ x 4 inch slides.

The new "Kodachrome" slides are 2 x 2 inches in size, light in weight and easily handled because of their compactness.

The projector for these small slides is smaller, lighter, more simple, and less expensive than those used for the large slides. Churches which have not yet purchased one (they are for sale by the Pilgrim Press, 14 Beacon St., Boston) may rent one for one ($1.00) dollar at the time they order their sets of slides. For churches already equipped with a

projector for the large glass slides, a special adapter can be used, permitting the use of the new small slides. Slides and projector will be sent by parcel post.

The third factor which has so greatly enhanced the usefulness of projected pictures is the development of new techniques in their use. They still do not displace movies, for each is supreme in its own field; but for general educational work, under the conditions which prevail in the vast majority of our churches, the new color slides are the most practical.

Our Slide Sets Revised

During the past summer it was decided to revise all of our present slide sets, bringing them up to date, and at the same time to change all of them to the new 2 x 2 inch size. Beyond this, a comprehensive program of visual aids has been outlined, and it will be developed as rapidly as possible. This program will include slide sets dealing with the history and principles of Congregationalism, with our ecumenical relationships, and with the work of the boards—home and foreign, as well as the Council for Social Action.

Slide sets for adults will become available after December first. The American Board will have ready a set entitled, "Each With His Own Brush," a new set dealing with the Christian art produced in several of the younger churches. The Home Board will have ready a set on "Bricks"—our rural agricultural school of the South. Other sets will be announced from time to time in the MISSIONARY HERALD.

Orders should be sent to Miss Anita Kemp, 14 Beacon St., Boston.

An experiment is being made in preparing a slide set especially for Pilgrim Fellowship groups, and like the sets for adults, will be supplied with a complete worship service. The first set, entitled "Wen Shan in War Time," or a similar name, will be ready for use about January first.

A second experiment is the preparation of a slide set for the use of children; it will be designed to be used during the worship period of Sunday School.

Each slide set, when sent out, will be accompanied by two enclosures. One is a minimum set of suggestions for insuring the successful use of the slides. Its compilation is based on much experience, and its careful observation will be well repaid.

The second enclosure is to request your suggestions for the further development of our visual aids program. Do you like the changes that have been made? Why? What others should be made? Your suggestions will be seriously considered.

At present, comparatively few Congregational Christian churches are making regular use of our visual aid materials. Why? Here is an educational tool that has proven its value in our public schools and in business. Shall we not make the maximum use of it in our church program?

Personals

October 22, on the eve of her departure for South Africa following a year of special study in America, **Mrs. N. J. Tantsi,** of Pretoria, Transvaal, was guest of the American Board staff at the rooms, and, like her cousin, Violet Makanya, made a deep impression as a Zulu woman of character, wisdom and leadership.

A graduate of Inanda Seminary and of the Teacher Training course at Amanzimtote (or Adams College as it is now called), a teacher for a time in our primary schools in Natal and in the Mt. Silinda Institute, Mrs. Tantsi has entered deeply into the work of the Board, though since her marriage to Mr. Tantsi of the African Methodist Mission she has not been in active service in Natal. One of her sons is now studying at Adams and a daughter hopes soon to be enrolled at Inanda.

While in Boston this "product" of the work took occasion to call upon her old "teacher," Rev. Fred R. Bunker of Auburndale who supervised the sixty primary schools in Natal when she as Mntombikaba Mdima taught school after leaving Inanda. She gladdened the heart of Mr. and Mrs. Bunker by saying that in her extensive travels to as far north as Kenya she had found that the Zulu graduates of our schools were exerting a good and strong influence in their communities. "It would have done your heart good, Umfundisi," she said, "to meet your old teachers proving themselves such leaders."

Rev. George B. Caley began a pastorate at the First Church of Garrison, North Dakota, on October 1. He has held previous pastorates in North Dakota and Minnesota.

Rev. Milo J. Sweet has accepted a call to the Congregational Church of Pomona, Florida; beginning work there early in October. Mr. Sweet is a native of Michigan; and has served as pastor of churches in that state. He has also held pastorates in Tampa, Florida; and Chattanooga, Tennessee. From 1930 to 1936 he was pastor-at-large in the Southeast District.

After serving the Federated Church of Freewater, Oregon, since his ordination in 1938, **Rev. William H. Henderson** resigned in September, to become Director of Religious Education at Virginia Polytechnic.

Miss Phoebe Lucile Fraser, well known and beloved Extension Worker of the Board of Home Missions, was married September 28, to Dr. John Wesley Burney. The ceremony took place in the First Congregational Christian Church of Atlanta, Georgia, Rev. John C. Wright officiating. Dr. Burney is a graduate of Atlanta University and Meharry Medical College. He has done post-graduate work at the Freedman's Hospital at Howard University.

Dr. and Mrs. Burney reside at 434 Houston Street, N.E., Atlanta.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1 to September 30, 1941 . .	$23,801.95
Month of October, 1941 .	6,367.65
Total for five months ended October 31, 1941 . . .	$30,169.60

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

THE MISSIONARY HERALD

AT HOME AND ABROAD

For the Year 1941

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Beard, Augustus Field, Mar 12
Beard, Edward Spencer, Mar. 13
Beard, Spencer Field, Mar. 12
Beard, Willard Livingston, Jan. 7; Oct. 46
Beard, Mrs. W. L., Jan. 41; Oct. 46
Beard, William Henry, Mar. 13
Beard, William Spencer, Mar. 12
Bearsteeth, Sept. 42
Becker, S. Theodore, June 45
Belcher, Harold Blanchard, May 6; June 19; Oct. 42
Beley, Florence, Sept. 34
Bell, Enoch Frye, May 7; June 48; Nov. 45
Bellingham, Ernest R., Mar. 47
Bement, Frances, Jan. 48
Bement, Lucy P., Jan. 47
Bennett, Lowell Howard, Nov. 47
Bennett, Mrs. L. H., Nov. 47
Bennett, Richard H., May 48
Bennett, Simon A., Feb. 43; Apr. 20
Benson, Rev., Sept. 43
Bicket, Willard A., Nov. 3
Bingham, Rev. and Mrs. Hiram, Oct. 7
Bissell, Samuel, Jan. 2
Blackwell, Madalene, May 16
Bliss, Alfred Veazie, Nov. 45
Bliss, Rev. and Mrs. Edwin Elisha, May 41
Blyth, Robert Bayne, Oct. 38
Bookwalter, Lulu Gertrude, Nov. 48
Boult, William T., Mar. 45
Bourne, Mrs. Helen B., June 41
Bowers, Roy E., Jan. 1, 2; Mar. 22
Bowers, Ruth Ellen, Nov. 47
Boyd, Mrs. Theresa Kinchelow, Nov. 47
Boynton, Grace M., Oct. 46
Bradley, Dwight J., Feb. 43; Sept. 6; Oct. 10
Bradshaw, Harold C., Jan. 47
Branch, Mary, Feb. 19
Brandt, Marvin R., May 45, 46
Breed, Noel J., Nov. 40
Brenneman, Charlotte Maud, Nov. 35
Brick, Mrs. Joseph K., Dec. 36
Bridgman, Clara Davis, Apr. 46
Brittingham, Bettie S., June 42
Brookes, Edgar H., Jan. 20
Brown, Ellen Louise, June 46
Brown, Hugh Elmer, Mar. 41, 45; Sept. 6; Dec. 2, 6
Brown, James Wiley, Jan. 46
Brown, John, Jan. 2
Browne, Robert, Jan. 10
Brownlee, Fred Leslie, Apr. 14; Dec. 37
Bruce, Robert J., June 41
Bryant, C. B., Jan. 45; Nov. 47
Bryant, Hattie L., Apr. 14
Buck, Theresa Robinson, Apr. 35; June 32
Buckham, John Wright, June 48
Buckhout, Mary Frances, Mar. 48
Buell, Constance, Jan. 47
Buggs, John Allen, Nov. 48
Bunker, Fred R., Dec. 46
Burdick, Charles H., Jan. 45; May 44
Burgner, Mrs. Harriett D., Sept. 47
Burgner, Louis E., Sept. 47

Burkhardt, Fred, June 45
Burney, John Wesley, Dec. 46
Burns, John Stuart, Jr., Feb. 48
Burton, Charles Emerson, Nov. 16

Cadman, S. Parkes, Mar. 20
Cady, Mrs. C. M., Jan. 47
Caldwell, William, Mar. 9
Caley, George B., Dec. 46
Calhoun, Robert, Dec. 12, 13
Calkins, Raymond, Nov. 40
Calverley, E. E., Feb. 44
Cammack, Mrs. William C., May 47
Canon, Ross, Oct. 16
Cantrell, Zell, Jan. 46
Capen, Mrs. Helen Warren, Sept. 47
Carberry, Mrs. John, May 48
Carleton, Alford, Nov. 7
Carlson, Ellsworth, Mar. 47
Carter, Homer W., Jan. 3
Cary, Alice Elizabeth, Nov. 48
Cary, Mrs. Frank, June 46
Case, Harold W., Feb. 19; Sept. 41, 42, 43
Case, Mrs. H. W., Sept. 42
Cassel, Isaac, Nov. 44
Cater, Catherine, Feb. 46
Cater, Frank Sidney, Feb. 46
Cater, James Tate, Feb. 45
Cater, James Tate, Jr., Feb. 46
Chandler, Edgar H. S., June 30
Chandler, Gertrude Ethel, Dec. 25, 32
Chandler, Robert Elmer, Sept. 46
Chandler, Mrs. R. E., Jan. 31; Sept. 46
Chang, Yao-chai, June 33
Chao I, Apr. 34
Chapin, Abbie Goodrich, May 47
Chappel, Merlyn, June 42
Christofersen, Arthur Fridtjof, Jan. 24
Clapp, Frances Benton, June 43, 46
Clapp, Dr. and Mrs. Raymond G., Sept. 44
Clark, Alden Hyde, May 6
Clark, Mrs. Francis E., Apr. 48
Cobb, Alice, Feb. 36
Cobb, Edward Scribner, June 46
Cobb, Mrs. E. S., May 47
Cobb, Mrs. Sanford E., June 42
Coffin, Elizabeth L., Oct. 34
Coghill, Pattie Lee, Mar. 6, 43; Apr. 20; Dec. 2
Cogswell, Franklin D., Nov. 41
Coles, Clarence, Feb. 6
Coles, Samuel Bracy, Feb. 6, 41; Mar. 6, 42
Coles, Mrs. S. B., Feb. 6
Collaco, J. A., Nov. 7
Compton, Arthur, Sept. 7
Compton, Karl T., Sept. 7
Conn, Howard J., Sept. 6; Oct. 41; Dec. 8
Conner, Cloyd H., May 45
Cook, Mrs. Harriet, Apr. 48
Cook, J. E., Sept. 45
Cook, Thelma, Apr. 14
Cooke, Alma Locke, Nov. 25
Coolidge, Calvin, Dec. 6
Cooper, Peter A., Nov. 47
Cornelius, Dr. J. L., Feb. 28, 29
Cowles, Mrs. Amy B., Apr. 5
Cowles, Ruth Cordelia, Dec. 25
Craig, Ivy Elizabeth, June 44
Crew, Angie, Mar. 48
Crittindon, Willie, Apr. 14
Crosby (Edith) Marie, June 36
Cross, Judson L., June 4
Cross, Mrs. J. L., June 5
Cross, Laura Brown, Mar. 6, 42
Crowsheart, Mrs. Helen, Sept. 42
Cruzado, Maximo, Apr. 33
Cushing, Dorothy P., Jan. 32; Feb. 6, 32; Mar. 7, 32; Apr. 32; May 6, 32, 41; June 32; Sept. 28, 32; Nov 7, 32; Dec. 32
Cushman, Mary Floyd, Sept. 29, 46; Oct. 29, 30; Dec. 2

Dabney, Vaughan, Mar. 45; June 41
Dana, Malcolm Boyd, Dec. 23
Daniels, Gibson I., May 23
Davies, Howell D., Dec 2
Davis, Lydia Lord, Nov. 47
Dawber, Mark A., Jan. 27
Dean, Vera M., Dec. 13
DeCosta, Mr. and Mrs. Frank A., Mar. 37
DeForest, Charlotte Burgis, Apr. 45
De Jarnette, Mrs. A. L., Nov. 48
Denison, Warren H., Apr. 20
Denton, Mary Florence, June 43
deRamirez, Mrs. Catalina C., Nov. 47
Dewey, Albert Warner, June 44
Dibble, Lauretta Alberta, May 6; June 37
Diffendorfer, Ralph E., May 32; June 42
Dizney, Helen, Jan. 37, 46; Oct. 45
Dodge, P. D., Jan. 3
Doherty, Peter, Nov. 46
Dole, Rev. and Mrs. Daniel, Oct. 8
Donaldson, Mrs. A. B., Feb. 18
Douglass, Truman B., May 12
Dow, Margaret, Nov. 48
Downs, Darley, Nov. 9
Downs, Mrs. Darley, May 47
Drake, Francis A., Nov. 38
Dube, H., Dec. 15
Dunn, Bobbie, Mar. 47
Dutton, Philip Drew, Feb. 25; Sept. 46
Dutton, Mrs. P. D., Sept. 38, 46
Dwight, Adelaide Susan, May 48
Dwight, Benjamin, May 48
Dwight, Charles A. S., May 48
Dwight, Cornelia P., May 47
Dwight, Dr. and Mrs. Harrison G. O., May 47
Dwight, Harry G., May 48
Dycer, Arthur W., Feb. 47
Dyer, Lora Genevieve, Jan. 21
Dysart, John Paden, Mar. 21; May 28; Dec. 15
Dysart, Mrs. J. P., Mar. 21; Apr. 16, 35

Earp, Ben Joe, Feb. 47
Eaton, Edward Dwight, Jan. 46
Ebina, Dr. and Mrs. Danjo, Nov. 6
Eddy, D. Brewer, Jan. 44; Sept. 44; Oct. 4
Eddy, Mrs. D. B., Sept. 44; Oct. 4
Eddy, Mary Baker, Dec. 6
Eichler, George, June 45
Elderkin, Noble S., Dec. 3
Eldredge, Lucy M., Mar. 22, 43; Apr. 19, 20; Nov. 41
Emerson, Mabel E., May 6
Ensminger, Ross, Feb. 19
Erickson, Elmer E., Apr. 45
Espy, R. H. Edwin, June 42

Fairbank, Rev. and Mrs. Robert Winthrop, Sept 46; Nov. 48
Fairfield, Wynn Cowan, Feb. 26; May 6, 14; June 14; Sept. 24; Nov. 24
Faurot, Albert Louis, June 19
Fauver, C. K. Sept. 47
Febo, Ramona, Nov. 47
Fenn, Sereno Peck, Jan. 3
Ferguson, Ashton C., Nov. 47
Ferré, Nels F. S., June 41
Field, Sarah Maria, Nov. 48
Fisher, Ernest B., Apr. 10, 11
Fisher, Mrs. H. H., May 48
Fiske, Samuel Asa, Jan. 45
Flennoy, Mrs. Hattie Motley, Nov. 47
Flint, Edgar Martin, June 45
Flint, James C., Sept. 13; Oct. 16
Flint, Thelma Mildred, Jan. 46; Apr. 45; June 45, 46
Floresco, Charlestine, Sept. 34
Foolishwoman, Sept. 43
Fosdick, Harry Emerson, Mar. 28
Foster, Lucy, Jan. 2
Fowle, Farnsworth, May 46
Fowle, Luther Richardson, May 46

Frame, Mrs. Alice Browne, June 3, 46; Oct. 46; 47
Frame, Rosamond, Oct. 47
Fraser, Ellen, May 31
Fraser, Phoebe Lucile, Dec. 46
Frazier, Francis Philip, Apr. 36
Frazier, Mrs. F. P., Apr. 36, 37
Frazier, William F., Mar. 42; June 41; Dec. 2
Freer, Harold Wiley, Jan. 22; Feb. 22; May 30
French, Porter, Oct. 45
Frost, Caroline Elizabeth, June 44
Fuller, Mrs. Columbus C., Sept. 48
Fun, Gun Fork, Sept. 26

Gallagher, Buell Gordon, Feb. 1, 2, 45; Apr. 6; Dec. 2
Galt, Mrs. E. W., June 46
Galt, Mrs. H. S., May 47
Gamble, Wilfred, Feb. 18
Gammon, Robert W., Jan. 45
Gandhi, Mahatma, Sept. 16
Gardiner, Marian J., Nov. 47
Garfield, James A., Jan. 2
Garman, Clark P., Nov. 48
Garman, Mrs. C. P., May 47
George, Mary, Apr. 23
Getchell, Mrs. D. K., May 48
Ghent, Helen, Sept. 34
Giddings, Franklin H., Sept. 23
Giersbach, Walter C., Feb. 43
Gilbert, George, Jan. 4
Gilbert, Lewis Loder, Mar. 21; June 46; Sept. 46
Gilbert, Mrs. L. L., Jan. 47
Gill, Harley H., June 48
Gillett, Clarence Sherman, June 43, 46
Gillette, Charles L., June 21
Goodsell, Fred Field, Feb. 44; Nov. 34; Dec. 4
Gordon, Agnes Donald, Apr. 45
Gordon, Donald, Apr. 46
Gordon, Marquis Lafayette, Apr. 46
Graham, T. W., Sept. 47
Gray, David, Mar. 42
Gray, Mrs. Mary Tyler, Sept. 28
Green, John F. C., Oct. 44
Green, Mrs. Nellie, Jan. 48
Greene, Shirley E., Feb. 42; Mar. 22; Apr. 21
Grohe, Gertrude C., Mar. 48
Gross, Fred W., Apr. 45
Gulick, Leeds, Nov. 6
Gulick, Mrs. Sidney L., Sept. 47
Gunsaulus, Frank W., Nov. 40

Hacke, August C., May 44
Hackett, Harold Wallace, Nov. 9, 48
Hackett, Mrs. H. W., June 46
Hales, Mrs. Ernest L. C., Jan. 44; May 6
Halifax, Lord, Apr. 8
Hall, Dr. and Mrs. Charles L., Sept. 41
Hall, Mrs. George A., Oct. 47
Hall, William M., Apr. 45
Halliday, Ernest Milton, Jan. 18; June 11, 41; Dec. 2
Han, T'ao-yuan, June 33
Harris, E. T. Buck, May 29
Harris, Gertrude, Jan. 46; Nov. 8
Harvey, Avia, June 42
Harvey, Elbert A., Mar. 19; May 37; June 25; Sept. 21; Nov. 20
Hastings, Daniel A., Mar. 48
Hastings, Mrs. William F., Mar. 27
Hatanaka, Hiroshi, Nov. 11
Hausske, Albert Carl, Sept. 46; Nov. 7
Hausske, Mrs. A. C., Jan. 47; Sept. 28
Hazen, Rev. & Mrs. William, Mar. 34, 35; Apr. 45; June 46; Sept. 16
Heebner, Flora Kraus, Sept. 35
Heineman, Charles Paul. May 24, 47; Nov. 48
Hemingway, Isabel, Apr. 34
Hemingway, Mrs. Willoughby Anson, Jan. 31; June 46; Sept. 46
Henderson, William H., Dec. 46
Henry, Mrs. Craig, Nov. 47
Henry-Haye, G., Mar. 19
Herald, Sam, Jan. 38
Hermann, Gertrude, Jan. 14
Herrick, David S., Apr. 47
Herrick, Mrs. D. S., Mar. 48; Apr. 47
Herrick, Everett C., May 2
Hertz, Rudolf, Feb. 19; Dec. 2
Hibbard, Esther Lowell, June 46
Hichens, Albert, Mar. 45
Hieb, Rev. and Mrs. Stephen Philip, Apr. 44
Higginbottom, Mrs. Sam, Jan. 8
Hill, Nathan, Jan. 5
Hinkleman, Roswell F., Feb. 46
Hinman, George W., Apr. 45
Hinman, Susan, Jan. 48
Hitchcock, Mrs. William E., Nov. 48
Hivale, Bhaskar P., May 47
Hlekisana, Zuka, Dec. 14
Hoersch, John, June 45
Hofmeyr, J. H., Feb. 20, 21
Hollenbeck, Dr. and Mrs. Henry S., June 20; Sept. 46
Holt, Arthur Erastus, Feb. 42; May 3; Sept. 9; Oct. 45; Dec. 2, 41
Honiss, Lillian Jeanette, Jan. 45
Hooton, Ernest A., Jan. 11
Hopkins, Ernest, Sept. 42
Hopkins, William H., Dec. 47
Horton, Douglas, Jan. 46; Mar. 41, 42; Apr. 32; June 41; Sept. 45; Nov. 16
Howard, Rev. and Mrs. Samuel, Feb. 25
Hoyt, Olive Sawyer, Mar. 48; Apr. 45
Hsueh, Donald, June 27
Hsueh, Mrs. Donald, June 26, 27
Hubbard, Rev. and Mrs. Hugh Wells, Dec. 28
Hubbard, Wells, Dec. 29
Huggins, Mabel Irene, Apr. 45; May 47
Hunter, James Albert, Apr. 34; Sept. 46
Hunter, Mrs. J. A., Jan. 47; Apr. 34
Hunter, James R., Apr. 34
Hunter, Jean, Apr. 34
Hunter, John, Nov. 40
Hunter, Phyllis Ann, Apr. 34
Huntington, George H., Dec. 48
Hurlbut, Mary Willard, Feb. 48; May 28, 29
Husted, Edith Evelyn, Mar. 47

Isaac, Gwylyn, Feb. 42

Jacchia, Professor, Sept. 7
Jaquith, Charles A., Feb. 4
Jenkins, Helen, Feb. 19
Jenkins, J. Roosevelt, Apr. 44
Johnson, Mrs. Charles L., Mar. 43
Johnson, Harry W., Jan. 23; June 18; Dec. 2
Johnson, Jessie Coe, Oct. 37
Jones, Rev. and Mrs. Alan T., June 7
Jones, Charles S., Sept. 6; Dec. 7, 8
Jones, Stanley, June 42; Sept. 16
Judd, G. P., Oct. 7
Judd, Walter H., Feb. 46

Kagawa, Toyohiko, Apr. 27; May 32; Sept. 7
Kane, Marion Elizabeth, June 46
Kao, Hsi-t'ing, June 33
Kawai, Michi, May 32
Keigwin, Ida, Dec. 48
Keith, S. Emma, Jan. 42, 45
Keller, Adolf, Mar. 43; Oct. 44
Kelley, Anne Bassett, Jan. 46; Sept. 46
Kellogg, Mrs. Margaret, Jan. 47
Kemp, Anita, Dec. 45
Kennedy, Melville T., Mar. 47
Kennett, Grace, Apr. 23
Kincaid, William, Jan. 43
King, Jonas, Mar. 30
King, T., Dec. 15
King, W. J., Feb. 19
Kinsman, Phyllis Lee, Feb. 46

Kirk, Harris E., June 42
Knapp, Grace Higley, Apr. 47, 48
Kopf, Carl Heath, Sept. 7; Dec. 7
Kozaki, Michio, May 32; Sept. 45; Nov. 6, 25
Kuntz, Wanda, Feb. 47
Kyle, Samuel, Jan. 5

Lambert, Harold, Nov. 2
Lane, Mrs. Harold M., June 47
Latourette, Kenneth Scott, Dec. 42
Laubach, Frank Charles, Mar. 20, 33; May 18; June 21; Sept. 6, 46; Dec. 4, 25
Laubach, Mrs. F. C., Jan. 47; Sept. 34
Law, Mr. and Mrs. Kenneth, Nov. 2
Lawrence, William Tilden, Sept. 48; Oct. 30, 46
Lawrence, Mrs. W. T., June 46; Sept. 48
Laws, Clifford, Sept. 31
Leber, Charles T., June 42
Ledbetter, Caesar Sylvester, Apr. 44
Ledbetter, Theodore S., Apr. 44
Leeds, Paul, Mar. 43
Leek, Cecil, Jan. 3
Leete, William W., Oct. 46
Leiper, Henry Smith, Dec. 47
LeSourd, Gilbert Q., June 42, 43
Lester, Fletcher C., Mar. 45; Apr. 20; Nov 36
Leuders, Annie, June 46
Leverett, Theodore L., June 7
Lewis, Mrs. J. R., May 48
Lindeman, Herman H., Mar. 43; May 46
Lindley, Daniel, Sept. 28
Lindsley, Alice Palmer, Nov. 48
Little Sioux, Sept. 43
Lobingier, John Leslie, June 41
Long, Loy Lewis, Mar. 35; June 32
Long, Mabel E., Mar. 3
Long, Nathaniel, Dec. 23
Loomis, Evarts Greene, Sept. 46; Oct. 35
Loomis, Mrs. E. G., Sept. 46; Oct. 34
Lorbeer, Lloyd Louis, Jan. 11; Mar. 48; May 34; Oct. 36
Lorbeer, Mrs. L. L., Mar. 48; May 34
Lord, L. E., Sept. 47
Lotte, A. Morris, Nov. 46
Louderbough, Henry J., June 46; Nov. 48
Lovatt, Ethel, Sept. 33
Lowrey, Edith, June 43
Lum, Maryette Hawley, June 32; Oct. 46
Lyman, Evelyn May, Apr. 35
Lyon, Willard Crosby, Nov. 46
Lyons, Lucia Edith, June 46

MacCallum, Frank L., Jan. 20
MacCallum, Dr. and Mrs. Frederick W., Jan. 20
Mager, Winthrop M., Nov. 46
Mahaffey, Mrs. J. P., June 7, 8
Makanya, Violet, Dec. 46
Makino, Toraji, June 43
Malcolm, Florence Christine, Jan. 47
Manley, Marjorie, Dec. 2
Manners, Roger, May 38
Mannheim, Karl, Oct. 10
Manshardt, Rev. and Mrs. Clifford George, Sept. 46
Manwell, Flora E., Mar. 48; May 47
Marden, Jesse K., May 14; Oct. 46
Marden, Mrs. J. K., Oct. 46
Marsh, John Sawyer, Feb. 34; Mar. 38; Dec. 15
Marsh, Mrs. J. S., Mar. 38; Dec. 15
Martin, Rev. and Mrs. Azel Anson, Apr, 45; June 46
Martin, Harry Stratton, Jan. 32; Feb. 33
Martin, Mrs. H. S., June 46
Martin, Jessie Elizabeth, Nov. 48
Martinez, Jorge, Jan. 12
Matsuyama, Tsunejiro, May 32; Sept. 45
Matthews, Harold Shepard, June 33, 46; Sept. 46
Mayfield, Spurgeon J., Feb. 47
McCall, Clarence Field, Feb. 30
McCallum, Emily M., Mar. 5
McCann, Mrs. Charles, Jr., Sept. 11
McClennon, Mrs. Annie Ruth H., Nov. 47
McClure, Agnes J., June 21
McClure, Robert William, Jan. 21; June 21, 26
McClure, Mrs. R. W., June 21, 27
McCord, James Bennett, Mar. 32
McCormack, William E., Oct. 3; Dec. 4
McDowell, Henry Curtis, May 26; June 44; Oct. 12
McDowell, Mrs. H. C., June 44
McElroy, Katharine Louise, Mar. 1, 2; May 4
McKenzie, Alexander, Nov. 45
McKinley, Edith, Apr. 33
McKinley, James Franklin, Feb. 24; Apr. 33; Nov. 8
McKinley, Mrs. J. F., Apr. 33
McKinley, Mary, Apr. 33
McKinley, Phyllis, Apr. 33
McKnight, Rev. and Mrs. William Q., Mar. 48
McLaurin, William Garrison, Nov. 47
McLean, Neill A., Dec. 38, 39
McVay, H. Vilroy, Mar. 48
McVay, Mrs. H. V., Dec. 34
Meacham, Frank Townsend, Dec. 15
Medlicott, Mrs. William H., Mar. 46; Oct. 9
Meeken, Harvey L., Dec. 15, 48
Merrill, Boynton, June 41; Nov. 20, 21
Merrill, Gertrude Herson, May 28
Merrill, Katharine, Nov. 48
Metaxas, Premier, Mar. 5
Metcalf, Rev. Walter, Sept. 47
Mhlanga, Josefa, Apr. 16
Miao, Fu Sheng, Jan. 36; Apr. 34
Mills, Minnie B., Mar. 3, 4, 5; Oct. 46
Miner, Anna R., Jan. 47
Minto, Una Jean, Nov. 22, 23
Minton, Wilson P., Apr. 20
Mix, Katharine, May 29
Miyagawa, Rev. and Mrs. T., Nov. 6
Mogilevsky, Alice, Nov. 47
Montgomery, Royal J., Apr. 48
Moore, Gidley, Feb. 21
Moore, Jessie Eleanor, May 31
Moran, Sherwood Ford, Feb. 27
Moreno, Alberto, Jan. 13, 14
Morley, Bertha Belle, Oct. 46
Morse, Mrs. Helen V., Sept. 47
Morse, Hermann N., June 42
Morton, Richard K., Dec. 3
Morton, Ruth A., June 38; Dec. 37
Mott, John R., Jan. 44
Moulton, Joseph L., Sept. 47; Nov. 48
Moulton, Mrs. J. L., Sept. 47
Moulton, Marjorie E., Sept. 47
Mugrage, Dr. and Mrs. Ralph, Jan. 28
Murphy, Alice Eugenia, Nov. 48

Neesima, Joseph Hardy, Apr. 2
Neuendorffer, Ruth, Nov. 47
Newell, Mr. and Mrs. George Merriam, Oct. 46
Newman, Mrs. B. J., Jan. 43
Newman, William Kincaid, Jan. 43, 45
Nichols, Rev. and Mrs. Edward Genung, Apr. 26
Nichols, Mildred, Sept. 13, 14
Nicholson, Arthur L., Nov. 47
Nicholson, Oline Elizabeth, Jan. 16
Nightingale, Abram, Feb. 22, 23
Nishio, Kotaro, Nov. 6
Noble, J. W., Sept. 28
Nolting, Rev. and Mrs. Edward Louis, Nov. 18
North, Stanley U., Sept. 22
Nute, Dr. and Mrs. William Laubach, Feb. 48; May 15; Sept. 29
Nyrop, Rev. and Mrs. J. Chris, Nov. 42, 43, 44

Oakes, William M., Feb. 46; Mar. 47
Obenhaus, Victor, Feb. 18; Mar. 42; Dec. 2
Ogden, Duane, Dec. 2
Olds, C. Burnell, Nov. 6
Orner, Arthur Jerome, Jan. 35; Mar. 39, 40; Apr. 35; Sept. 32; Nov 7
Orr, Gace D., Apr. 41
Orton, Hazel V., June 43
Orvis, Susan Wealthy, Mar. 48; Apr. 47

Outerbridge, Leonard Mallory, Mar. 46
Owl, William, Sept. 43

Page, Elwin L., Sept. 2
Pahla, E., Dec. 15
Palmer, Annette, Feb. 31
Pandit, N. R., Mar. 35
Paramasamy, Ariam Hudson, Sept. 46
Park, J. Edgar, May 31
Parker, Carl, Dec. 23
Parmelee, Ruth Azniv, May 14; Oct. 46; Dec. 30
Parsons, David Bartlett, Nov. 48
Paton, William, Apr. 8
Pauck, Wilhelm, Mar. 44
Paul, Nesamani, Apr. 23
Payne, Jessie E., Jan. 46
Peabody, Stephen, Oct. 16
Peek, Eva M., Jan. 46
Peet, William H., Nov. 47
Peet, William, W., Nov. 47
Penn, Samuel, Dec. 23
Pennington, Robert M., Jan. 38
Perkins, Betty, June 12
Perkins, Elmer W., Sept. 47
Phillips, Frederick Glenn, May 9
Phillips, John M., Sept. 5; Dec. 2
Phillips, Ray Edmund, June 14
Pickett, Warren W., Jan. 43
Pinneo, Annie Evelyn, Mar. 3; Sept. 24
Pitts, Robert, Nov. 47
Plosser, Charles R., Feb. 47
Pollock, Cathelia, Jan. 45
Pope, Liston, Dec. 12
Porter, Lucius Chapin, Jan. 47; Oct. 46
Porter, Robert J., Mar. 47
Pratt, Mrs. Jennie F., Sept. 26; Dec. 16
Price, Hollis F., Nov. 47
Price, William G., Sept. 47
Prince, J. Wesley, Nov. 2
Prucha, John, Sept. 15
Purviance, David, Jan. 5

Quimby, Karl, June 42
Quimpo, Romualdo C., Sept. 29
Quin, Florence A., May 48

Ralph, Edwin A., Jan. 5
Ramige, Eldon A., Jan. 46
Reed, Mrs. Lewis T., May 48
Reifsnider, Bishop and Mrs., Apr. 46
Reuling, Mr. and Mrs. John Adam, Sept. 46
Reynolds, Mrs. Paul R., Jan. 30
Rice, Claton S., Mar. 9; Apr. 25; May 9, 44; Nov. 26
Richards, Bert W., Jan. 45
Richards, James A., Sept. 47; Nov. 40
Ridley, Florence Margaret, June 46
Riggs, Mrs. Charles H., May 28
Riggs, Charles Trowbridge, May 48
Riggs, Ernest Wilson, Mar. 30; May 14, 48; June 15; Sept. 46; Dec. 2
Riggs, Mrs. E. W., May 14; June 15
Riggs, Henry Harrison, Apr. 3; May 48
Riggs, Mary W., May 47, 48
Rinden, Arthur O., Sept. 1; Dec. 44
Roberts, Floyd Lester, June 46
Robinson, Harold Wesley, Jan. 33; Feb. 24; Mar. 20; Oct. 48
Robinson, Hugh Laughlin, Jan. 46; May 33
Robinson, Mrs. H. L., Jan. 46; May 33; June 46; Dec. 18
Robinson, John, Jan. 10
Rodriguez, Proculo A., Sept. 46
Rounds, Mrs. Leslie R., Mar. 45
Rowden, R. W., Nov. 2
Rowland, George Miller, Apr. 45; June 47
Rowland, Mrs. G. M., June 47
Rowland, Paul, June 47
Rowlands, Ada Grace, Mar. 3, 4; Oct. 46
Russell, Jimmie Christine, Nov. 47
Russell, Mary K., Dec. 29

Sailer, T. H. P., June 43
Saito, Soichi, May 32
Sanders, Magalene, Oct. 35
Scaff, Rev. and Mrs. Alvin Hewitt, Jan 46; Apr. 12, 45; June 44
Schell, William P., June 43
Scherer, Paul, June 42
Schlesinger, A. C., Sept. 47
Schubert, Wilhelm, June 30, 31
Scotford, John Ryland, Mar. 26; Apr. 18; June 8; Oct. 13; Dec. 2, 31
Scott, Mary E., Oct. 46
Scott, Roderick, Jan. 20, 47; Nov. 8
Scott, Mrs. R., Jan. 47
Scott, William T., Apr. 20; Dec. 20
Seabury, Ruth Isabel, Mar. 44; June 42
Searle, Robert W., June 43; Sept. 11
Searle, Mrs. R. W., June 43
Sease, Mrs. Virgil B., June 43
Seely, F. Howard, Oct. 31
Sees, John V., Apr. 19, 20
Sellers, Josie, Feb. 19
Sewall, Carolyn Titcomb, Jan. 47
Seward, John, Jan. 2
Shank, Dora Frances, Feb. 35
Shannon, Margaret, June 43
Shaver, Erwin L., June 41
Shaw, Ernest Thornton, Feb. 32
Shaw, Mrs. E. T., Apr. 32
Shepard, Lorrin Andrews, Feb. 35; May 15
Shepard, Mrs. L. A., Mar. 48; May 47
Shepherd, David, Dec. 23
Shultz, Virginia, Mar. 47
Sitting Crow, Henry, Sept. 43
Smith, Earle E., Jan. 44
Smith, Edward Huntington, Jan. 7, 8, 41; Mar. 21; June 34, 35; Oct. 2
Smith, Mrs. E. H., Jan. 7, 8
Smith, Edward Lincoln, Apr. 45
Smith, Rev. and Mrs. E. Walter, Sept. 33
Smith, Frank G., Sept. 23
Smith, Fred, June 28
Smith, Helen Huntington, Oct. 46; Dec. 34, 35
Smith, Jeff, Sept. 43
Smith, Leon, Apr. 21
Smith, Marcia, Oct. 8
Smith, Mrs. Mary, Feb. 18
Smith, O. A., May 44
Smith, Sidney R., Feb. 47
Smith, Mr. and Mrs. Thomas, Sept. 42
Speer, Robert E., June 42
Spring, Samuel N., Dec. 47
Stafford, Russell Henry, Sept. 6; Oct. 41; Dec. 7, 8
Stanford, Mrs. Arthur W., Sept. 47; Oct. 47
Stanley, Rev. and Mrs. Charles Alfred, June 46; Sept. 46
Stanley, Isaac N., May 30
Stanley, J. Taylor, Jan, 18, 19
Stanley, Mrs. J. T., Jan. 18
Stauffacher, Albert Daniel, Mar. 45
Stelle, Mrs. William B., Sept. 46; Nov. 48
Stemme, Fred E., June 45
Stevenson, Robert Louis, Nov. 40
Stickney, E. H., May 44
Stock, Harry Thomas, June 41; Oct. 14
Stowe, Grace Hannah, Apr. 45; May 15, 47
Strickler, Gayle V., Jan. 22; Dec. 2.
Strickler, Mrs. G. V., Jan. 22
Strong, Annie Crosby, Mar. 48; Apr. 48
Strong, Elnathan E., Apr. 48
Strong, Robbins, Feb. 48; Apr. 32
Strong, Mrs. Robbins, Feb. 48
Strong, Tracy, Dec. 6
Strong, William Ellsworth, Apr. 48
Stuart, Ruth M., Nov. 48
Sturtevant, Julian M., Jan, 2, 3
Summerville, Harriet Mae, May 47; Oct. 34
Sung, Paul, Dec. 25
Swart, Winfield Quentin, Apr. 45; June 32, 46
Swart, Mrs. W. Q., Apr. 45; June 46

Swartz, Rev. and Mrs. Arthur G., Mar. 47
Sweeney, Patrick, Sept. 30
Sweet, Milo J., Dec. 46
Sweet, William E., Sept. 1, 2
Sweet, Mrs. W. E., Sept. 5

Talcott, Eliza, Nov. 10
Tanaka, Etaro, Feb. 30, 31
Tanaka, Mrs. Etaro, Feb. 31
Tanaka, Rev. and Mrs. Kinzo, Feb. 30
Tantsi, Mrs. N. J., Dec. 46
Taylor, Alan Boardman, Mar. 32
Taylor, Ila Mae, Nov. 48
Taylor, James Dexter, Feb. 20, 21, 24
Thomas, Cecil Albert, Nov. 47
Thomas, Mrs. Frances Smith, Nov. 48
Thomas, George J., Mar. 47
Thomas, (George) Ross, June 32
Thomas, Mrs. G. R., Mar. 14
Thomas, Dr. and Mrs. Horace S., Sept. 46
Thomas, Mary, Nov. 23
Timmons, Wofford C., June 41
Toms, Joseph, Feb. 46
Tong, Annarae, Feb. 35
Tong, Curtis, Feb. 35
Tong, Eloise, Feb. 35
Tong, Rev. and Mrs. Walter Curtis, Feb. 35
Topping, Rev. and Mrs. William Hill, Feb. 48
Trcka, Charles J., Feb. 47
Tripp, Thomas Alfred, Jan. 6; Feb. 42; Apr. 24; June 41
Tuomisto, James E., Apr. 29
Turner, Russell Lee, Nov. 48
Tyler, Mrs. Eleanor Burnett, May 21
Tyler, Josiah, Sept. 28

Uline, Mary Desiree, May 6; Dec. 35

Vance, Dale, Jan. 38
Villanueva, Moderator, Apr. 33
Vinie, Earl, Sept. 45
Vories, William Merrell, May 46

Wallace, William W., Apr. 47
Walrath, Pearl, Feb. 29; Apr. 4
Walter, James E., Jan. 28; Sept. 2, 6; Dec. 4
Wang, Ching-wen, June 33
Wang, Ping Heng, Apr. 32
Ward, Anne Bliss, May 43
Ward, Langdon S., May 41
Ward, Mark Hopkins, May 41; 43
Ward, Robert Theodore, May 43
Warnshuis, A. L., June 24
Warren, Rev. and Mrs. Charles McLean, May 47
Watson, Alice M., Sept. 41
Watson, Evelyn Josephine, Nov. 47
Webb, Rev. and Mrs. Richard Slade, Feb. 48
Webb, Mr. and Mrs. William D., Nov. 48
Weddell, Sue, June 43
Weissenburger, Jacob, June 45
Wells, Mr. and Mrs. Ralph, Sept. 42
West, Donald L., Feb. 47; Dec. 23
Wheeler, Rev. and Mrs. Wendell, Nov. 47
Whitaker, Rev. and Mrs. Robert Burdette, Sept. 46; Nov. 33
White, Emily F., Mar. 48
White, Emmons Eaton, Nov. 34
White, Mrs. E. E., Apr. 27; May 18; June 20
White, George Edward, Mar. 30; June 2
White, Mrs. G. E., June 2
White, George N., Oct. 32, 45
White, Hugh Vernon, Jan. 45; Feb. 46; June 41; Dec. 42
White, Malcolm Vernon, Jan. 45; Feb. 46; June 8; Dec. 23
White, Mrs. Mary Darling, Feb. 19; Mar. 42; May 1
White Duck, Mrs. Emma, Sept. 41, 42
Whiting, Mrs. Royal G., Dec. 5, 12
Whitwer, Amel, Apr. 40
Widber, Mildred Clark, Mar. 46; Nov. 36, 37
Wilbur, Bruce Dwight, Jan. 47
Wilbur, Leonard Fisk, Jan. 37
Wilbur, Mrs. L. F., Jan. 47; Mar. 48
Wilder, Amos N., June 41
Wilder, Edward Wheeler, Dec. 47
Wilder, Mrs. Mabel Wheeler, Dec. 47
Wiley, Martha, June 21; Dec. 24
Williams, Gladys Moon, Jan. 47
Wilson, Eleanor, May 47
Wilson, Stanley Davis, Jan. 46
Wilson, Mrs. S. D., Jan. 46; Apr. 45; May 47
Wissig, Mrs. Josephine, Jan. 45
Withington, Wilfred, Apr, 30; June 48
Wolf, Poor, Sept. 41
Wood, Elbert C., Jan. 43
Wood, (Ella) Loleta, June 44
Woodard, William Parsons, Nov. 48
Woodward, Frank Johnston, Sept. 46
Woodward, Ralph Lee, June 41
Wright, Harold H., Nov. 46
Wright, J. T., Feb. 19
Wright, James W., Jr., Nov. 48
Wright, John C., Dec. 46
Wright, Margarita, Apr. 38, 39
Wyett, Ralph, Sept. 47
Wynn, Walter Clarence, May 25, 47; June 44; Oct. 35; Dec. 5, 7
Wynn, Mrs. W. C., May 47; June 44; Dec. 5, 7

Yellow Bull, Sept. 42
Yen, Kuo Chen, Sept. 38
Yuasa, Hachiro, Apr, 2, 46; June 48
Yuasa, K., Nov. 6

Zaugg, Dr., June 43